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EDITORIAL NOTES

WHAT WOULD YOU like to find in the *Journal* to which space is not now given? Keeping in mind our limitations in space and finances, will you write us at your early convenience any suggestions that occur to you?

THE PRESENT issue of the *Journal* has been increased to sixty-four pages—an increase made possible through a gift which is greatly appreciated. This issue is thirty-three per cent larger than our last one, and one hundred per cent larger than the issue of October, 1921. New subscriptions, renewals, and gifts have made possible this expansion, and other subscriptions and gifts will increase still further the usefulness of the *Journal*.

THE LIST of persons who wish to encourage the cause of socialized thinking by becoming contributing subscribers to the *Journal of Applied Sociology* and paying five or ten dollars per year instead of the regular subscription rate is slowly but encouragingly increasing.

TO THE MANY Pacific Coast friends of Professor Charles A. Ellwood it may be announced that he is planning to spend the coming summer on the Coast and that he will conduct two courses in sociology at the University of Southern California, beginning July 2 and continuing six weeks.

A SPECIAL survey discloses the fact that many of our readers prefer articles of about eighteen hundred to two thousand words in length; they desire that the articles omit introductory material as far as possible, and that the author plunge at once into a presentation of the main point or points which are offered.

THE SOCIAL SCIENCE ASSOCIATION of Southern California has gone on record as favoring the requirement of three years of social science studies in the high school curriculum. At a recent meeting the chief proposal was to introduce three years of social science in the Junior high school also; it was suggested that in the seventh grade Social Science I be given and devoted to peoples in relation to geographic factors, that in the eighth grade Social Science II be offered and deal with peoples in relation to the development of social institutions, and that in the ninth grade Social Science III be listed and treat of peoples in relation to social movements.

ONE OF THE IMPORTANT nationalistic movements to attract considerable attention outside its own nation is that represented by the Fascisti (fa-she-sti) of Italy. The name comes from a verb which means "to make it tangible," and the movement has as one of its aims that of making nationalism tangible and strong. The Fascisti are organized about a leader, Mussolini, who has been described as a man who dominates "by the sheer force of his volcanic personality." The Fascisti are not only ultra-nationalistic but imperialistic and believe strongly in the use of arms and in force. They seem to be the enemy of constitutional democracy and represent a backward tendency that many leading nations have felt as a result of a post-war national psychology, and that has hindered the coming of a world social conscience.

THE MATRIMONIAL BAROMETER IN TIMES OF WAR AND PEACE

By GEORGE ELLIOTT HOWARD

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THE two primal cravings which have urged the human animal to climb are love and hunger; and the stronger of these springs to action is hunger. The individual must eat whether he wins a mate or not. The pangs of hunger and cold are more imperative than the sex-appetite. The bread-and-butter question is the original problem of social evolution. It existed before the man-animal crossed the zoological line and with free hands stood erect. Hunger is the tap-root of social institutions. It is the basic human craving; and it produced the basic human institution: the family. It required a stimulus more constant, more enduring, than the pairing impulse to discipline and organize the physical and spiritual interests centering in the trinity of personalities, the mother, father, and child. In the origin of social institutions the erotic craving, however important, was a far less cogent genetic force than the economic necessity of a food supply. The sexual instinct, declares Starcke, is "devoid of the conditions which form the basis of the leading tendencies in which man's struggle for existence must be fought out." Hence the primitive marriage does not rest upon the tender sentiment which we call love, but has its "origin in the most concrete and prosaic requirements." The "common household in which each had a given work to do, and the common interest of obtaining and rearing children were the foundations upon which marriage was originally built." Hence, according to the famous epigram of Westermarck, "marriage is

rooted in family, rather than family in marriage." The family comes first as a product of natural selection in the dire economic struggle for existence, the battle for race-preservation; marriage comes later as a social product. For wedlock, whatever its type, is a legalized, a socially sanctioned mode of sexual and domestic union. Its forms vary according to the diverse conditions of human life.

AN ECONOMIC INTERPRETATION OF MARRIAGE AND FAMILY TYPES

Among these conditions, the most constant and the most potent is the cost of living. Throughout history, directly or indirectly, the cost of food, measured in terms of human toil, has powerfully influenced matrimonial institutions. Everywhere, particularly during the early stages of progress, the changing types of the family, the successive forms of marriage, the rival systems of kinship, and the relative status of man and woman in the household or in the wider society are determined chiefly by economic factors.

It would be a grave mistake to assume that matrimonial institutions in America and in Europe are no longer powerfully influenced by economic conditions. I do not refer to the "marriage of convenience;" to marriage as a woman's economic "profession;" nor to modern "husband-purchase" or "wife-purchase" at the international bargain counter. Moreover, it is not my present purpose to discuss race-suicide or "birth-control;" although it is well understood that economy of material goods is the principal cause of the conscious or the unconscious limitation of the size of the family. Put bluntly, it is usually a choice between more babies and a higher economic standard of living. I refer to economic influences more constant, more pervasive, but less generally perceived. How does the cost of living affect the marriage rate?

THE MARRIAGE BAROMETER

It has long been observed that in Europe the marriage rate—that is the number of persons marrying annually in each thousand of the population—falls in hard times and rises again on the return of prosperity. So impressed with this fact was the statistician, Dr. Wallace Farr, that he called the marriage rate the “barometer of prosperity,” which registers economic conditions “little less distinctly than the funds measure the hopes and fears of the money market.” According to all “experience,” declares John Stuart Mill, “a great increase invariably takes place in the number of marriages in seasons of cheap food and full employment.” Various other European writers have observed a general variation in the marriage rate corresponding inversely with the rise or fall in the cost of the necessities of life. In particular, war-times are usually hard-times; and in the past they have had a powerful influence in hindering marriages, while on the restoration of peace the loss has been largely or wholly recovered. Thus in 1864, “Denmark was at war with Prussia, and its marriage rate fell from 15.0 to 11.13” for each thousand inhabitants, “the lowest point it has ever yet reached, but in the next year, the war being over, rose to 17.8, and was higher than it has ever been again.” In 1866, “Austria was at war with Prussia, and, while the Prussian rate fell from 18.2 to 15.6, the Austrian rate fell from 15.5 to 13.0, but on the cessation of hostilities rose in 1867 to 19.3, a higher level than in any earlier year.”

THE DIVORCE BAROMETER

Matrimony behaves in the same way in the United States. In Massachusetts for the period 1850 to 1890—Dr. Walter F. Willcox has shown—the marriage rate was low

in years of industrial depression and during the Civil War. Furthermore, the same statistician has proved that the average divorce rate for the whole country is affected in the same way, sinking in hard times and rising again on the restoration of business. Represented graphically, the curve for the Massachusetts marriages and the curve for the United States divorces (1867-1886), with slight exceptions, uniformly ascend and descend together, reaching their lowest and highest points in the same years. In our country the high cost of living has a tendency to check divorce as well as marriage. People are loth to face the hazards of changing marital relations in periods of economic stress. In case of divorce, grave questions of alimony, division of property, care of children, and change of vocation may arise. On the other hand, in England, at first glance, the divorce rate has hitherto seemed to disobey the economic law of variation; for in that land, while the marriage rate has fallen, the divorce rate has risen in hard times. But the apparent anomaly serves only to accent the close connection of the unmaking as well as the making of marriages with the bread-and-butter question. For, notoriously, in England during three centuries divorce has been practically a luxury for the exclusive consumption of the rich, for whom industrial depressions have served but to hasten rather than to retard the crisis in their wedded life. Here an interesting question arises: will the recent statute, much reducing the cost of divorce procedure—a statute passed under the influence of the liberal majority report of the Royal Commission in 1912—cause the British divorce rate to act properly according to the American rule?

The great report of the Director of the Census on Marriage and Divorce for the two decades 1887-1906 reveals the marriage barometer still steadily registering the influence of the cost of living on matrimony. Each panic or

commercial depression causes a fall in the marriage rate as well as in the rate of divorce. To take a single example, the panic of 1892 was followed by two years of depression in the marriage market; whereas in the third year (1895) there was an exceptionally large increase, which not improbably, represented the accumulation of marriages temporarily postponed." But the social loss due to hard times seems never wholly to be made up on the return of economic prosperity. The permanent loss for the three years ending in 1895 produced a deficit of 36,000 weddings. If six years be taken, the size of the deficit is tragic, considering its possible menace to human welfare. "If the average annual increase in marriages during the five years ending with 1892"—runs the Director's report—"had continued for the next six years, the aggregate number of marriages contracted during the latter period would have been 3,865,380, whereas, in fact, it was only 3,605,567—a deficiency of 259,813."

A MATRIMONIAL SPEEDOMETER

If the rate of marriage prevailing in a population is the barometer of prosperity, what economic factor may be taken as a convenient and sufficiently trustworthy index of prosperity—of good or bad times? Will the price of bread serve the purpose? Is it a trustworthy speedometer? It has been accepted as an adequate gauge by various economists. The middle and upper classes, says Fawcett, "do not often marry unless they have a reasonable prospect of being able to bring up a family in a state of social comfort; but the laborers, who form the majority of the population, are but slightly influenced by such cautious foresight. Even a trifling temporary improvement in their material prosperity acts as a powerful impulse to induce them to marry; for it is a demonstrated statistical fact that the

number of marriages invariably increases with the price of bread." Bodio, Bertillon, and Cauderlier reach similar conclusions. According to Farr, high prices of wheat depress marriages among the laborers more than among the well-to-do and the rich. Ogle on the contrary, while agreeing entirely with these writers as to the favoring influence of prosperity and the depressing effect of hard times on the number of marriages, finds in England, since 1820, so far as the price of bread alone is concerned, that the reverse is true, more marriages there taking place among the laboring class when bread is dear. Since about 1870, he insists, the general marriage rate has varied, not inversely, but directly with the price of wheat; the higher the price the more weddings. So he urges that in England the higher cost of bread may itself be an incident of increased industrial activity. This he finds to be the case; for the British "marriage rate rises and falls with the amount of industrial employment, which in its turn is determined by the briskness of trade, as measured by the value of exports, which also rise and fall concomitantly, and produce by their effect upon freights a simultaneous rise and fall in the price of wheat." In other words, wages and the amount of employment, as well as prices, are essential factors of any safe index of the cost of living.

HAS THE WORLD WAR UPSET THE MATRIMONIAL BAROMETER?

The European war is giving a surprising proof of this fact, at least for Great Britain. Before the war it was impossible to realize nature's ideal, if that ideal means the possible mating of each woman with some man; for the social balance sheet of the British Isles (1911) shows the huge deficit of 1,337,208 males. The conflict has greatly decreased the number of men available for wedlock. If

in the past, wars, as the hardest of hard times, have lowered the marriage rate, what influence ought we to expect the most destructive conflict in the world's history to have? Surely a severe check must have been given to marrying and giving in marriage?

Quite the contrary, was the case in Great Britain. The registration report for the quarter ending June 30, 1916, shows that during the three months 112,662 persons were married, being equal to a rate of 12.6 per thousand: a gain of 1.4 as compared with the average for the preceding decade. This increase is all the more surprising in view of the fact that the birth-rate (26.0) for the same quarter shows a shrinkage of 2.1 per thousand as compared with the average for the preceding decade, and is the lowest birth-rate recorded since the establishment of civil registration. Similar conditions seem to have prevailed during the war period.

What was the cause of this remarkable result? Did the marriage barometer cease to work? Or is it possible that economically the war-times were good times in the British Isles? Did full employment and higher wages backed by "war brides" patriotism, more than offset in the marriage market the check of high prices?

Such seems really to have been the case. It is held by thoughtful observers that the war-brides sentiment was speeding up the marriage rate. "It is all to the good," exclaims Ethel Colquhoun, that "prudence and calculation have been flung for once to the winds and young hearts have come together under the shadow of war. Nature has had her way with many young folks in the last few months, and when we think how she has been starved and pinched and poked into the strait-jacket of worldliness in the last half-century, since love-in-a-cottage went out of fashion, it is good to think that she has come into her own again."

Be that as it may, there is reason to believe that the new

labor conditions, due to the war, had much more to do with the rising marriage rate than had the release of young hearts from the restraints of prudence and calculation under the impulse of military sentiment. It is well known that in the towns of both England and New England, when there is full employment for working women at fair wages, the rate of marriage is exceptionally high. Now one of the surprising results of the war was to raise the material standard of living for working women, both single and married. Take the case of a wife whose husband is in the trenches. "A man," remarks the writer just quoted, "earning 1 £ per week, reservist, is called to the colours. His wife gets 16 s., plus his allotment of pay, 3 s. 6 d., plus 10 s. and food which his employer gives her for partially taking her husband's place. Total 29 s. 6 d., and no food to find."

The wage-earning girl, too, was helped and put in the way of contributing her share to the new household should she wed. "With clothing and munition factory, agricultural work and domestic service all competing for unskilled labor, while family incomes are unusually regular and the principal consumer is absent, there is no doubt that the working-class woman is in a very strong position."

The women of the professional and other well-to-do middle classes were not being affected in the same way. It is in those classes that bachelorhood and the one- or two-child family are usually found. A high standard of living is preferred to matrimony or to many children. Possibly this fact may partially explain why the birth-rate is falling in England, while the marriage rate is rising. "The passing of the child," declares another English woman, is the result of prosperity.

Decidedly in the United States during the war the price of wheat or that of other necessities could not be taken as the index of the cost of living. We were enjoying "good

times" in spite of high prices, because wages were rising and unemployment had nearly vanished. In recent decades, our marriage rate has been slowly rising, and it has stood nearly at the head of the list for the nations of the world. While the exact figures are not now available, is it not safe to assume that a full report would show that the marriage rate increased during the war times?

HAS THE WAR AFTERMATH UPSET THE MATRIMONIAL BAROMETER?

Judging the present by the past one would expect a sharp rise in the marriage and divorce rates since the war; for the end of a war has usually meant the close of hard times and the return of prosperity. Does the economic matrimonial barometer continue to work? In the lack of adequate statistics and in view of certain anomalous social conditions, one can venture little more than a statement of the visible factors in the problem.

In the outset, it is clear that if ameliorating economic conditions during the war sustained a surprisingly high marriage rate; while the industrial depression since the war tends to keep down the normal after-war rate, one can scarcely expect a sudden rise in matrimoniality; even allowing for the apparently unusual increase in the relative number of frivolous, immature, and other bad marriages; and considering that many deferred marriages have taken place on the return of the soldiers. Then, too, it must not be forgotten that during the war-period the unprecedented encouragement of "patriotic" unions—of the war-brides fanaticism—tended to hold the marriage rate above the normal war-time level.

Then, how are the women to find husbands? Before the war in Belgium, Hungary, Austria, France, Germany, and the British Isles, the aggregate surplus of females over

males was 3,589,995; not to mention European Russia where it has been estimated, there were 1029 females to 1000 males. The conflict has probably greatly augmented the deficit of males fit for right wedlock; while many of the war-brides are now war-widows in need of new mates.

Very different is the behavior of the divorce barometer. It is recording more than the normal acceleration of the divorce movement in a post-war period. As I have elsewhere written,¹ "patriotism is a worthy emotion; but it is not usually the right emotion on which to base happy and lasting wedlock. The 'war-brides' craze which everywhere in the warring lands was so recklessly encouraged, is now yielding its evil fruit. These hasty weddings are now ending in quick divorce." Thousands of petitions have been on the waiting list in the English courts, the offenders in most cases being fickle war-brides. Is there any state in America which has not a similar record of broken vows?

The war-aftermath, then, has not upset the matrimonial barometer; but its record, in times of war or peace, must be interpreted in the light of social conditions which retard or accelerate the action of the predominant economic forces.

¹See my article "Bad Marriage and Quick Divorce," in *Journal of Applied Sociology*, December, 1921, p. 5.

THE CHURCH AND THE SOCIAL ORDER¹

By G. BROMLEY OXNAM

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THE CHURCH is facing a new world, even as it did following the Renaissance. It is not quite at home as yet in its new environment. Old formulae and successful methods of yesterday are neither appealing nor working. Large numbers ignore it as an institution or attack it as a parasitic growth upon the social life. Many of its former friends have left it since the War. Ramsay MacDonald, the scholar-statesman now leading the British Labor Party in Parliament, declared in the writer's presence "I have stood all my life against the secular view in politics, whether it crops up in the materialistic conception of history or elsewhere. I have worked almost as hard in the organized brotherhoods, in all phases of Christian activity, I think, as I have in the Labor movement. I am out of it altogether now. I think that organized Christianity has so forfeited the confidence of men of sincerity and deep conviction that the spiritually alone becomes the arena. I work on my own private lines. I have no confidence that if I help to restore organized Christianity to the position it held before the war, I have no guarantee, that I am doing anything except to help the organization in the re-crucifying of Christ. Christianity is stronger in the Labor movement than ever before. Organized Christianity was never more under suspicion." Even though remarkable gains have been made in church membership of late, the situation is most critical as is evidenced by the numbers affiliated with churches in Los Angeles. The city has an approximate population of

¹Address before Southern California Sociological Society, December, 1922.

700,000. The combined Protestant, Catholic and Sunday School memberships not excluding duplicates in the church and Sunday School membership is less than 200,000. In a word, Los Angeles known as a church going city finds half a million people not directly affiliated with any church at all. This statement does not consider the more important question of attendance and active service.

I do not believe, however, that the Church is to be scrapped. Loose statements to this effect ignore the institutional strength of the church with its colleges, universities, hospitals, social settlements, publishing interests, press and property investments, and in addition leave out the vital fact that man is "incurably religious" and that religion inevitably organizes itself for propagation and maintenance. I am of the opinion that the changes now evident within the Church will so transform it as to send it forth in the very vanguard of the marching hosts pressing forward to the new society, or as the churchman puts it, the Kingdom of God. However, during the transition period there is no doubt but that serious questions are arising in the minds of both friend and foe of the church relative to its future. Many preachers and churchmen find themselves in the sorry position of the old agnostic who believed in neither heaven nor hell. This ancient worthy died, and a friend after witnessing the preparation for burial was heard to remark, "Well, he's all dressed up and nowhere to go." There is an attitude of marking time evident in church circles, but I believe it is but the marking of time necessary to insure a united first step for the advance of tomorrow. The following impressions will bear out this contention.

First, there has come over the church, at least among its thinking leaders, a realization of the fact that the church has not been able as yet to answer practically the vital question, How to live together. We do not know how to

live together internationally, industrially nor racially. The fact of war with its underlying causes of selfish nationalism, economic imperialism, and militarism; the present chaotic international situation with its numerous points of friction; and the apparent unwillingness of the nations to work for some form of world organization which subordinates national good to world good, is evidence enough to support the fact that we do not know how to live together internationally. The church is seeing that men do not know how to live together industrially. Strife in the work life of man is present in nearly every land. Strike upon strike, revolution and political upheaval are the lot of many an industrial nation. Racially, ominous clouds are upon the horizon. The tragic story of American lynchings, the crisis in India, and the growing self-consciousness of "inferior peoples" reveal perhaps the most serious problem of tomorrow and in turn evidence the fact that we do not know how to live together racially. Jesus, of course, possessed a world mind, a world heart, a world will. He thought of men as brothers in one great family loved by a common Father. The Church has come to see the contradiction between its Founder's thought and contemporary life. Its best students are devoting themselves to sincere study of this crucial problem, and a movement of significance is under way seeking the answer to the question, How to live together.

Second, while the church is slowly coming to see that the Kingdom of God cannot be built upon foundations of economic injustice, nor organized around the present acquisitive principle well nigh regnant in society, it has just as truly come to see that a mechanical plan for social emancipation based upon a philosophy of materialism cannot succeed. It feels that such schemes leave out the question of motive and the problem of cohesion, that they lack the dynamic force so essential both to progress and

to unity. Bessie Beatty, after her careful study and intimate contact with the entire Russian situation said, "I have returned from Russia feeling that after the best has been said, the Marxian analysis has left out a vital factor. I don't know what it is, but I think it is what you preachers have in mind when you speak of spiritual forces." Job Harriman, well known Socialist leader and thinker, after a lifetime of intellectual acceptance of the philosophy of economic determinism told the writer he had come to see that this factor while of undeniable importance and power, nevertheless was subordinate to the question of motive. This is the fundamental contention of Walter Rathenau's brilliant book "The New Society." Now the church has believed from the beginning that it possesses a force capable of rightly motivating men, and likewise uniting society, namely, the power of love. It is recognizing that it has not fired society with that force, nor has it won sufficient individuals to the life of love. A movement is discernible here also. Witness the books, the sermons, the conferences, seeking to ascertain how the power of love can be put at the center of social life.

Third, the Church believing that it possesses the moral dynamic essential to the new order finds itself face to face with the fact that it does not possess scientific information relative to society. In this connection it should be remembered that sociology is a youthful science, and that the first chair of "social service" was set up in American theological schools but a few years since. Furthermore it has been but of late that church scholars have adopted the scientific attitude of mind. For centuries they followed a deductive scheme of reasoning in their theology and biblical study. More recently has come the contribution of science, the changing attitude of the theologian relative to reasoning, the contribution of the pioneers in the field of biblical criticism. So recent has been this change, and so

new in fact the real investigation of society, that the church finds itself facing a social order that it does not understand scientifically. There is a growing feeling that the Church must have a thorough-going knowledge of our social life, so that it may intelligently bring to bear upon that life the transforming force of religion. The recent conference in Evanston where three hundred of the leading representatives of the Methodist Episcopal Church assembled under the auspices of the Methodist Federation for Social Service had as its primary goal the spread of our present knowledge of society and the formulation of plans for its further study, and is paralleled by similar movements in other Protestant denominations and also in the Catholic church. It is here that a solemn duty is placed upon the student of sociology. Possessing information relative to the social life, trained under authorities in the field, the student has put upon him the duty and privilege of passing that knowledge to the preacher and the churchman, in a word, to give to the church the information it so sorely needs and seeks.

Fourth, seeking to learn how to live together, refusing a mechanical answer to the social question, developing a scientific attitude of mind, the Church is about to develop an informed preaching or prophetic order that will popularize the work of the sociologist and fire it with the dynamic of religion. This group will be a group of power, bent on carrying the spirit of Jesus into the problems of the hour through an appeal to the conscience of men. It will be a group possessing the martyr spirit ballasted with sense, unwilling to give its life for a non-essential but glad to give all if by so doing the Kingdom may come. It will be a group speaking for God, fearless, not seeking to save its life, but willing to share in Calvary everything that the world may be redeemed: at once a group winning the respect of the scholar since it is informed, and appealing to

the hearts of men, since its message is one of love. It will proclaim a message of salvation from sin in its truest sense, picturing a Kingdom of God here and now in which live men who seek a higher individualism based upon love and mutual service.

These are but observations. They come to those who associate closely with church leaders and laymen. Significant movements are quietly gaining headway. Tomorrow! No one can predict, but it would appear reasonable to hope that with a church bent upon teaching men how to live together, firing society with the transforming power of love, intellectually accepting the scientific attitude of mind, preaching a gospel of individual and social redemption, the church may well become a refuge and a fortress—bringing the weary individual the solace of knowing closely the heart of his great Father, and sending forth the group to build a new society.



THE RETURN of the Turk to Europe would seem to militate against world peace and progress. At the end of the World War four conditions had been agreed upon relative to the Graeco-Turkish situation, namely: (1) "The permanent retirement of the Turk from Europe, (2) the securing to the Armenians of an assured homeland, (3) the internationalization of Constantinople, and (4) a measure of order which would have prevented the total mismanagement of Greek affairs." All these gains appear now to be lost. The return to pre-World War conditions has been brought about by Greek nationalistic aims, the support of these aims by Great Britain which was caused by the nationalistic designs of Great Britain in Asia Minor, the jealousy by France of Great Britain and the consequent support of Turkey by France, which enabled Turkey "to come back" with an unanticipated vim and to regain much of her status in 1914. A world-conscience program on the part of the democratic and Christian countries of the world would have prevented this debacle and will prove essential to a just disentanglement of the political skein in Asia Minor, Greece, and in the Balkans.

A STUDY OF JUVENILE DELINQUENCY IN THE HAWAIIAN ISLANDS

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IN ORDER to understand the actual problems which present themselves in the Honolulu Juvenile Court the writer made a first hand study of one hundred consecutive cases which came before the Court during a period of four months from October 1st, 1920, together with the manner of handling them. A special study of general Juvenile Court administration had already been made, and presented in a separate report.

The Juvenile problem in Hawaii is, of course, somewhat different from that of the mainland, not only because of climatic and geographical differences, but more particularly because of the great diversity and mixture of races. With such a diversity of races it is evident that many problems must naturally present themselves. When one considers that we are here dealing with diverse home conditions, with very different religious faiths, with the manners and customs of unlike peoples, and originating from countries as far apart as those of Scandinavia, Germany, Spain, the Azores, Porto Rica, on the east, and those of Hawaii, the Philippines, Japan, China, Korea, and Russia on the west, it is clear that the Juvenile problem in Hawaii presents an unusual background.

AN ANALYSIS OF 100 JUVENILE COURT CASES

These one hundred Juvenile Court cases were taken for study as they occurred in Court from October 1, 1920, to

January 1, 1921.¹ Sixty-eight of these were boys and thirty-two were girls. The following table shows the races and racial mixtures, and the number of each represented:

American	1	Hawaiian and doubtful	1
Hawaiian	26	Portuguese	14
Hawaiian-White	18	Portuguese-Spanish	1
Hawaiian-Porto Rican	1	Portuguese-American-Mexican	1
Hawaiian-Indian-American	1	Porto Rican	6
Hawaiian-Negro	1	Porto-Rican-Chinese	2
Hawaiian-Chinese	2	Chinese	9
Hawaiian-White-Chinese	3	Japanese	8

Fifty-three per cent of the cases are Hawaiian or Hawaiian mixtures: seventeen per cent are Asiatics: fourteen per cent are Portuguese and the remainder is made up of various race mixtures.

The mental examinations were made by use of group and individual tests. On account of lack of time and assistance, about two-thirds of the examinations were made by use of group tests. The following group tests were employed: (1) Haggerty, Delta 1 and Delta 2; (2) National Research Council, A and B; (3) University of Indiana. The individual tests were given by means of the Yerkes-Bridges Point Scale, with the exception of two or three with which the Stanford Revision of the Binet Scale was used. Twenty-seven cases were examined by such individual tests.

The estimate of mental ages by means of group tests is, of course, not as exact as that obtained by individual tests, but such estimates seem sufficiently accurate for statistical purposes and general conclusions, and in connection with the child's school grade the diagnosis of the mental capacity of the child is reasonably exact and satisfactory.

It is only fair to state, however, that the children of various races and racial mixtures, such as are encountered in Hawaii, are to some extent handicapped in mental testing

¹Later sixty additional cases were added with similar results.

because of a certain amount of language difficulty. But, on the other hand, it should be remembered that with very few exceptions these children were born in Hawaii, have attended the regular schools, have associated with English-speaking people, have used the usual books employed in schools on the mainland in the same grades, and have been under the instruction of well trained teachers, most of whom are American. Because of racial differences, however, and the already mentioned language difficulty, the final estimate of mental capacity is unquestionably more difficult than it is with more homogeneous groups of mainland children.

With the most liberal interpretation of the mental findings it still remains apparent, however, that the majority of this group of Court children are of *low mental capacity*, and this is substantiated in most instances by their low grade standing in school.

The analysis of the one hundred cases selected for this report gives the following general results:

A or Above Normal	1 case
B or Normal	6 cases
C or Dull normal	6 cases
D or Dull	20 cases
E or Border Line	12 cases
F or Feeble-minded	55 cases

Sixty-seven per cent are plainly subnormal (including groups E and F).

The median *actual age* of these one hundred cases is about fourteen years; the median *mental age* is about nine and one-half years. Regarded in respect to sex the *median actual age* of girls is fifteen and one-half years and the *median mental age* is nine and one-fourth years, giving an intelligence quotient of .60. For boys the *median actual age* is thirteen and one-half, and the *median mental age* is nine and one-half, giving an intelligence quotient

of .70. The percentage of feeble-minded girls is sixty-seven. The percentage of feeble-minded boys is forty-eight. It is significant that seventy-nine percent of the cases in which accurate information was obtainable, are retarded one or more years in school, and most of them are retarded several years.

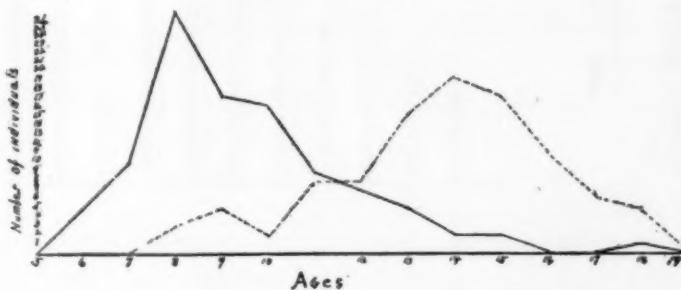
Comparing the mental status of children in the Honolulu Juvenile Court with a similar group in the Los Angeles Court we observe that in the former group there are fifty-five per cent of feeble-minded children as against thirty-three per cent in the latter group, and that while sixty-two per cent of the Los Angeles group are below normal (including the feeble-minded, dull and border line), there are eighty-seven per cent of the Honolulu group below normal. In respect to the normal group, we discover in Los Angeles thirty-eight percent of normal children as against thirteen per cent in the Honolulu group. In other words, there are only one third as many normal children in the Honolulu group as are found in the Los Angeles group, and there are only three-fifths as many feeble-minded children in the Los Angeles Court as there are in the Honolulu Court.

All studies of Juvenile Court cases coincide in respect to the fact that the majority are much retarded in school and subnormal in intelligence. It seems remarkable that this relation between school retardation, mental incapacity, and delinquency, has not until rather recently attracted more attention from school and court authorities and from the general public.

With the present means available for studying retardation in schools and obtaining knowledge of the mental capacity or intelligence of children, every effort should be made to determine these points accurately in every school system. This can only be done by the employment of a qualified expert, or, in the case of large school systems, of

several such experts. Where this is done, as for example in the school systems of Oakland, Berkeley, Los Angeles, Pasadena, Detroit, St. Louis and other cities, there has always resulted a decrease in the number of delinquent cases through the early determination of the *pre-delinquent types of children*. It is, therefore, everywhere becoming apparent that the study of pre-delinquency should accompany that of delinquency.

DISTRIBUTION OF CHRONOLOGICAL AND MENTAL AGES
 Solid Line represents Mental Age
 Broken Line represents Chronological Age

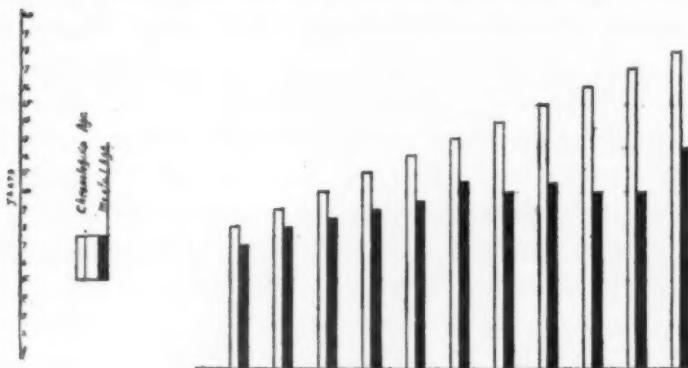


From a standpoint of practical economy this is a highly useful procedure. Most of the children of the delinquent and pre-delinquent class *repeat grades because they are mentally incapable of doing successfully the usual school work*. Their repetition of grades results in an enormous expense to the school department, to say nothing of the drag upon the whole system.

When one considers that the pre-delinquent children furnish only a small proportion of those repeating grades, for one reason or another, the necessity for expert service in the schools is too obvious to require argument. What is needed more than anything else with large numbers of these children is definitely planned *vocational guidance*. It has been demonstrated over and over again that once

the mental capacity of a child is determined and he is practically trained within his limitations, he is very unlikely to drift into delinquency. With the other types of school misfits *special education*, vocational or otherwise, is just as important.

CHRONOLOGICAL AND MENTAL AGES COMPARED



In relation to school records it is interesting to observe that the high degrees of mental retardation among this group of one hundred children is closely related to school retardation. Of the total number of sixty-eight boys,—forty-three repeated one or more grades, ten did not repeat grades, and fifteen are unrecorded. Eighty per cent of those recorded are repeaters. Of the total number of thirty-two girls, fifteen repeated one or more grades, five did not repeat grades, and twelve are unrecorded. Seventy-five per cent of those recorded repeated grades.

Estimating the cost of each year of schooling at \$35.00 in this territory, the amount of unnecessary grade repetition for the cases investigated amounts to one hundred fourteen years at a cost of about \$4,000.00. This amount of retardation is of course only a fraction of that for the whole school population. It is, therefore, evident that expert mental examinations in the schools and proper ad-

justments made on the data furnished would not only pay all the expense of such an expert or experts, but remove from the system a tremendous drag now entailed because of mal-adjustments. What these misfit children require is to a large extent definite vocational guidance suited to their particular intelligence and limitations. Without such adjustments, truancy and various forms of delinquency will inevitably continue, and social failure follow as it always has in the past.

In the main, no more physical defects were observed in the one hundred cases than in any equal number of non-selected children in the grades. The one exception to this health comparison is found in the number of cases reacting to the Wasserman test for syphilis. Of the total one hundred cases the reaction was as follows:

++	23%
+	8%
+-	8%
Total	39%
Negative	61%

This result indicates a very high proportion of cases with syphilis reaction which in nearly all instances is probably of a congenital nature. This is of particularly serious import when one considers that for every case of Wasserman reaction in these court children there are probably two or more cases of reaction in the child's family. When one individual of a family reacts to a test for syphilis, every other individual in that family ought to be tested, for his own protection and that of others. Much of insanity, feeble-mindedness, degeneracy, and crime is due directly or indirectly to the effects of syphilis, particularly upon the central nervous system.² In general, the general physical

²Not every positive Wasserman necessarily means syphilis, but such reactions are extremely important and suggestive, and require further investigation. In Los Angeles the Wasserman reactions are 7% among court children.

condition of these boys and girls is much superior to that found in a similar mainland group.

Eight girls left school under the legal age of fifteen years, all but one to work. Seven boys left school before the legal age. A total of fifteen children among those investigated, therefore, left school before the age of fifteen years. Of the one hundred children chosen for this examination, 60 attend movies rather regularly and all without any particular supervision. Both boys and girls need more supervised play. It has always appeared to the writer that much of the so-called' delinquency is nothing more than misdirected play activity.

GENERAL CONCLUSIONS³

This report shows a number of important points.

1. A very high proportion of low mental levels, much higher than found in similar studies on the mainland.
2. A very high proportion of Wassermann reactions.
3. A high incidence of school retardation.
4. A large number of Court repeaters.
5. A disproportionately large number of Court cases from Hawaiians, and a very low proportion of Asiatics.
6. The necessity for routine Court and school mental tests.
7. The need of various kinds of special training.
8. The need of employment guidance.
9. The necessity for the study of pre-delinquent types of children in the schools.

³A study of racial differences as indicated by group intelligence tests with over six thousand children is contained in a separate report.

CULTURAL DIFFUSION IN RELATION TO RACIAL AND INTERNATIONAL PROBLEMS

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WHEN the term culture is mentioned, the popular mind has visions of a person with a certain amount of polish; it pictures a person who can converse in French, perhaps in Italian, and who can comport himself at a formal social function without making any serious breaks in the code of etiquette. But culture is far more than a thin veneer. "The objective institutions and organizations of society and the subjective ideas, beliefs, standards and values which accompany them," writes Ellwood,¹ "make what we call collectively 'human culture' or civilization." "It is evident," he writes in the same connection, "that culture or civilization is made up not simply of acquired habits but on its inner side of the ideas, standards and values which are patterns of action in the minds of individuals." These cultural elements are of utmost importance in the life of a group, and, in fact, it is the development of culture which distinguishes the social life of man from that of the brutes. Man can make these accumulations through the medium of his social heredity, but since animals can pass nothing along by this means, they cannot acquire a culture or civilization.

There is a tendency to associate with culture only the more outstanding and impressive phenomena such as music, art, literature, philosophy, religion, government, education, science and technology, but this must be consid-

¹ Unpublished manuscript, *Mental Patterns in Social Evolution*.

ered a biased view. There are other elements, less impressive to be sure, which, nevertheless have to be included. Free public education and the separation of church and state are a part of our culture, but so are Charlie Chaplin films, Ford cars, Woolworth five and ten cent stores, "quick lunch," the well-known "57 varieties," the tearing up of the pavements in American municipalities, and the killing of people by automobile speeding. The *laissez faire* philosophy as well as woman's suffrage; "rings" in our city government as well as juvenile courts; Hearst newspapers as well as Longfellow's poems; and jazz bands as well as symphony orchestras are all elements of our culture.

When one notes that a woman in Burma and a man in America smoke the same weed; that the Fang of west Africa and the Bontoc Igorot of the Philippines both have an aversion to the use of cow's milk as an article of diet; that the Garos of Assam as well as the Polynesians use a kind of Jew's harp made of a slip of bamboo; that the method of fishing by stupefying the fish with poison is practised in the Andaman Islands and in certain areas of South America; that head-hunting was in vogue among the Was of southwest China as well as among the Dyaks of Borneo; that the Solomon Islanders as well as the Pueblo Indians have common sleeping houses for men which are taboo to women; that the Damaras of southwest Africa practice rites in common with the New Zealanders, such as the chipping out of the front teeth and cutting off the little finger; and that a game practically identical with the "cat's cradle" of American children is played by the Korean and even by the Eskimo, then quite naturally some questions begin to clamor for an answer.

When similar cultural traits are thus observed in different groups, the first solution that suggests itself is that these traits have originated independently in each of these areas. The underlying assumption in this theory of inde-

pendent origin is that the human mind is practically the same everywhere and under similar environmental conditions the same results are inevitable.

The second alternative is that these resemblances are due to borrowing. This is called the diffusion theory. According to this, an invention occurs in one group and this new idea is dispersed to other groups. These are the most common theories. There are, however, other explanations offered.

Champions of independent origin go too far in stressing the original inventiveness of men. Originality is after all a quite rare manifestation. No doubt a procession of several millions of men had witnessed the boiling of water and the effects of steam, but it remained for James Watt to harness this energy. Useful and widespread as the steam engine is at present, it does not appear to have been invented by any other person. For many centuries and in many lands, countless numbers of people have toiled in the harvest fields and many have been the aching backs as a result of binding the sheaves of grain, but it remained for Cyrus H. McCormick to invent the reaper. The persons who are stimulated to originate new ideas are, in reality, few and far between. One need but read a number of the new books which are daily appearing to note that original ideas are so rare that the finding of one actually gives a shock to the reader.

On the other hand if one adopts the diffusion theory unreservedly, certain big problems arise. To carry this to its logical conclusion, all cultural elements would originate in one center and be diffused to all other areas. This would allow for very little originality and would stand in the way of progress.

As a matter of fact, allowance must be made for both positions. When certain problems are considered there appears to be only one solution and it would not be unre-

sonable to expect that several groups would ultimately arrive at the same result. But it is characteristically human to follow the path of least resistance and it has usually been far easier to borrow an idea from a neighboring group than to originate one. Many simple ideas, however, appear to have been invented in several different places, but it would not be reasonable to expect that a highly complex invention had been made in several different areas. We could hardly expect the incandescent light to have been invented in several different areas. At the present time, however, an invention may actually occur simultaneously in two distinct places, but the inventors often have been trained in the same scientific technique and they have read the same literature in the field. When these factors are considered these inventions can hardly be looked upon as being of independent origin.

The question now arises as to the bearing of these theories upon racial and international problems. If the theory of independent origins be adopted, each group can say that it has originated all the elements in its own culture. This position will give great comfort to certain advocates of the idea of inferior and superior races; it will help the haughty to become more haughty still and the chauvinist and the jingoist element to become more rabid still. This intolerant attitude of superiority has been responsible for many problems and difficulties. This attitude refuses to give other groups credit for any of their accomplishments. Western people will point with haughty pride to their material civilizations and loudly proclaim their superiority. But man cannot live by stock coupons alone. The Occident may well learn from the Orient that there are other elements worthy of consideration. "The Indian," writes Fleming,² "will admit our practical bent, our inventiveness, our wealth and luxury and power; but he refuses to

²*Building with India*, 17.

be dazzled by these things. He believes that, although his culture may lack certain qualities which we rank high, there is still much in Indian civilization that is good, beautiful, and valuable, and which can supplement other cultures of the world." The Indian has a capacity to detach himself from mere material things; he has time to contemplate and meditate.

Instead of independent inventions being the big factor in the development of civilizations, borrowing is fundamental. Certain civilized groups, however, are quite likely to take the position that culture is passed only from the higher levels to lower and consequently they have originated everything they possess while it is only out of their generosity that they are condescending to permit some few crumbs to fall upon other groups. But it should be noted that it is not always the people on the lower cultural levels who remain passive recipients of the various elements which are spread through diffusion. Culture also diffuses from lower to higher levels as is illustrated by the adoption by the American colonists of the maize culture complex from the Indians. They did not simply borrow the seed of the Indian corn and develop their own agricultural technique, but they took over the entire process, even to the methods of preparing the corn as food in the shape of hominy and corn meal mush. The Negro is popularly considered inferior to the white man, yet, according to a number of ethnologists, he is credited with the discovery of the iron technique. Subtract this one element from our industrial civilization and what would be our present status?

Products and ideas come from the outside and thus a group is enabled to profit by the cultural accumulations of its neighbors. If we investigate the origin and development of our own modern civilization, we are forced to admit that it is the product of influences which have come

from various sources. "Our economic life," writes Lowie,³ "based as it is on the agricultural employment of certain cereals with the aid of certain domesticated animals, is derived from Asia; so is the technologically invaluable wheel. The domestication of the horse certainly originated in inner Asia; modern astronomy rests on that of the Babylonians, Hindus and Egyptians; the invention of glass is an Egyptian contribution; spectacles came from India; paper, to mention only one other significant element of our civilization, was borrowed from China." The kite, which is used extensively for meteorological purposes as well as for a boy's toy, was introduced into Europe from the Orient in the seventeenth century. "Kites," comments Haddon,⁴ "are said to have been invented by the Chinese General, Han Sin, about 200 B.C." Hoodman Blind, or as it is more commonly called Blind Man's Buff, was known to the Grecian youth in remote antiquity. We speak of base ball as the great American game, but Strutt,⁵ describes a game called "club-ball" which is essentially the same as our national pastime. Walter Camp of Yale University is generally credited with being the father of American foot-ball, but even he cannot lay too strong claims on any originality, for among the ancient Romans a game was played with an inflated leather ball when two teams met on a rectangular field. Since there was much throwing of the ball toward the opponent's goal, this may be considered a prototype of the present-day forward-passing game.⁶

During recent decades the Japanese have been making rapid progress, but the mere mention of that fact brings the retort that they have borrowed heavily from the Occident. True it is, but before we criticize this nation too se-

³*Culture and Ethnology*, 33.

⁴*The Study of Man*, 188

⁵*Sports and Pastimes*, 104.

⁶Harper, *Dictionary of Classical Antiquities and Literature*, article *Pila*.

verely we should be careful to eliminate from our culture all elements which have not been originated by our own inventive genius. As a matter of fact, there is very little original thinking without the cross-fertilization of ideas, and the new suggestions come largely from the outside. "Only through co-operation and mutual help," writes Ratzel,⁷ "has mankind succeeded in climbing to a stage of civilization on which its highest members now stand. On the nature and extent of this intercourse the growth depends."

If the position be taken that, in large measure, the culture of a group has been acquired through diffusion from many centers, an entirely different attitude will be the result. According to this theory there is no race which owes its culture to its own inventive genius, but every race has borrowed and has been influenced by others. On the other hand, each group has made its own contribution by transmitting to others its own creations as well as certain elements which it has borrowed. If different groups become saturated with this idea, there will be less ground for the development of a feeling of superiority while there will be greater possibilities for the growth of a feeling of equality. Each has made and can make some contribution for the good of all, and all will feel that the exchange of goods and ideas is mutually advantageous to all. Then instead of building up walls and defenses against each other, there will be a greater desire to get into touch with each other in order to give and to receive stimulations which may lead to greater progress. This will help different racial and national groups in uniting into one great brotherhood where there will be mutual goodwill and conflicts will be reduced to a minimum.

⁷*History of Mankind*, I, 25.

SEX DISTRIBUTION IN THE NEGRO AND MULATTO POPULATION OF THE UNITED STATES

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A RECENT government publication on the Negro population of the United States¹ brings together a vast amount of statistical information hitherto not easily available. Certain of the chapters, notably nine and eleven on "Sex Composition" and "Color—Black and Mulatto Elements" respectively, seem to throw some additional light on the subject of racial intermixture in its relation to the sex-ratio.

The figures for the total Negro population in 1910 show an excess of females in the ratio of 1,000 to 989. In 1900 the ratio was 98.6. A similar excess of females over males has been found to exist at every census period since 1840. The two enumerations preceding 1840 showed a slight excess of males, but the sex-ratios of these earlier periods were determined in considerable part by the fact that there was a larger importation of male than of female slaves and the figures, consequently, have no significance in the present connection.

An excess of females in a population is an exception to the prevailing rule. It is a well-known fact that the probabilities of a child being born a son or a daughter are not quite equal. The European statistics show a slight masculinity in the number of living-born children, the proportion varying slightly from country to country and, within the same country, from year to year. There is also some

¹*Negro Population, 1790-1915.* Bureau of the Census. 1918

slight variation as between different conditions of life. But, in spite of fluctuations, the chances are slightly in favor of the male sex.

Owing to the higher infant mortality of males, the tertiary sex-ratio, as well as the sex-ratio of the total population, is somewhat lower than the ratio at birth. The males may even drop behind in absolute numbers though, under modern conditions of life, this is not usual except in the later age periods. Emigration, immigration, migration, war, urbanization, and other causes may and do bring about disturbances in the normal sex-ratio. But aside from such local and temporary disturbances, the numbers of male and female in modern populations are approximately equal. Europe is the only major division showing a population with an excess of females. In comment upon this exception to the general rule it is commonly assumed that emigration to other continents is an adequate explanation.

While the population of the United States as a whole shows a decided masculinity—104.4—there are pronounced class and regional variations. The conditions of life and work, operating through migration, make for an excess of women in the cities and in the older settled regions and for an excess of men in rural and frontier regions and in certain industrial districts. In such cases the selective nature of the environment is so immediate and obvious as to furnish an undisputed explanation of the sex disturbance. Also, in regard to the distinctly immigrant groups which show an excess of men there is no occasion to seek explanation beyond the immediate facts: the ratio of the sexes is determined by the relative number of the two sexes immigrating. But there are other groups in the population showing a disturbed sex-ratio, the cause of which is less immediately obvious. There is an excess of females in the native white population of mixed parentage and in

the native white population of foreign parentage. In the latter case it is extremely slight; in the former case it is marked—1,000 females to 985 males.

In these classifications by parentage and nativity there enter several sources of possible error. In the absence of information to the contrary, persons were classed by the enumerators as native and of native parentage. Doubtless some foreign-born persons were returned by the enumerators as natives. Also some may have been returned as native of native parentage who in reality were native of foreign or mixed parentage. Such errors would tend to be more common in the case of men than in the case of women owing to the fact that the men, more frequently than the women, were away from home at the time of the enumeration. In some such cases men were doubtless omitted from the count. And in all such cases the information in regard to the men was at second-hand or by inference. The tendency of the statistics of these racial groups of mixed and foreign parentage would be, therefore, to minimize the number of men and to exaggerate the excess of women.

There is an additional and more important source of error in enumeration statistics of parentage and nativity. The usual desire of the second generation is to be accepted as Americans. They are anxious to escape the stigma that in certain levels of American society attaches to the person of foreign origin. This desire on the part of the immigrant people themselves and especially on the part of their children would doubtless in some cases lead to a misstatement in regard to a foreign origin or parentage and so reinforce the tendency of the enumeration itself to minimize the number of foreign birth and especially the number of those of native birth of foreign or mixed parentage. These facts apply to both the men and the women but they do not apply to each sex equally. Owing to their more numerous contacts with American men and ways, the men sooner

than the women lose the superficial ear marks of an alien extraction and sooner find it advantageous to conceal the fact of their foreign origin and ancestry. These purely social factors seem adequate to explain the fact that the returns of the groups show an excess of women in the ratio of 1,000 to 985 men.

In the Negro group, the sex-ratio is little affected by immigration or emigration. In nearly all cases the Negroes are native-born Americans of native parentage. They are more properly comparable, therefore, with the white population of native parentage and with the native Indian population. In each of these other native groups there is an excess of males: the sex-ratio of the native whites is 104.2; in the Indian group it is 103.5. In the Negro population it is 98.9. The sex-ratio among the Negroes is, however, subject to marked regional and age disturbances. In the West the males are in excess in the ratio of 1,207 to 1,000; in the North the sex-ratio is 101.8. In the South the numbers are in the ratio of 984 males to 1,000 females. These variations are perhaps adequately accounted for by the phenomenon of migration: the males more frequently than the females undertake long-distance, inter-state migration.

The process of urbanization, more than that of long-distance migration, has resulted in pathological disturbance of the sex-ratio. "Throughout the country the rural Negro population is predominantly male, the urban Negro population is predominantly female."² In the urban Negro population in 1910 the sex-ratio was 90.8; in the rural districts the males numbered 1,021 to each 1,000 females. A similar disproportion of the sexes as between the city and the country, however, exists in the native white population. The somewhat less marked excess of women to men in the latter case is due to the fact that the

²*Negro Population*, p. 152.

native white population as a whole has an excess of males and is, more largely than the Negro, an urban population. In the excess of women in the urban movement the Negro people would seem to be responding to exactly the same stimuli and in exactly the same way as the white people. It is in no sense a peculiar race phenomenon.

The sex distribution by ages is likewise striking in its irregularity. The excess of females appears from the earliest ages: under one year the ratio of females is as 1,000 to 988. The ratio then falls with a single exception, admitted to be due to errors in the returns, to the age period of 20-24 years. Here the excess of females reaches its highest point—1,000 to 879. Above this age the excess of females again falls until during the later age periods the males are in excess. The excess of females during the years of early adult life is especially characteristic of the urban districts. There the excess is in the ratio of 1,000 females to 779 males; in the rural districts the excess is as 1,000 to 949.

It is only when we turn to the comparative sex-ratio of the black and mulatto elements of the Negro population that the significance of the excess of females becomes apparent. It is not the Negro population but the mulatto division of the Negro population which shows an excess of females. In 1910 the sex-ratio for the total Negro population was 98.9; for the black division of the Negro group, 101.9; and for the mulatto division 88.6. The only other censuses that give comparable figures are those of 1860 and 1870. Both show a similar excess of females in the mulatto population. The excess of females is thus a characteristic of the mixed-blood branch of the race, not of the Negro proper. Otherwise stated, among the black Negroes there is an excess of males, among the mulattoes there is an excess of females. The excess in the latter case is sufficiently great that, in spite of the much smaller number of mulattoes than of the black Negroes, there appears

an excess of females when the two groups are classed together as the Negro population.

This phenomenon is characteristic of every section of the country except the West where, owing to the highly immigrant character of the Negro population, the males are very slightly in excess. The contrast is shown in the following tabulation:

MALES PER 1,000 FEMALES

DIVISION	BLACK	MULATTO
South	1,013	877
North	1,050	937
West	1,296	1,041
United States	1,018	866

It is the excess of females among the mulattoes in connection with the fact that the mulattoes are to a much greater extent than the Negroes an urban population which accounts for the great excess of females over males in the Negro urban population. In the total Negro population the females are in excess in the urban and the males in the rural population. The same thing is true of the black division of the race. In the mulatto group, however, the females are in excess in both the rural and the urban population. In the latter the ratio is nearly ten to eight. The following tabulation shows the contrast in a striking way.

MALES PER 1,000 FEMALES

POPULATION	URBAN	RURAL
Total Negro	908	1,021
Black	947	1,043
Mulatto	810	931

Where lies the explanation of the sex-ratio pointed out? The excess is found in the groups of mixed parentage and in the Negro population, also known to be much mixed.

The excess seems to be greatest in the groups where the ancestry is ethnically most widely divergent. There is thus raised the ghost of a former theory: the doctrine that cross breeding produces an excess of females; that in-breeding produces an excess of males. It is to some such interpretation that the report seems to lean in the statement that "In a sense it is a natural ratio for this class of the population. . . ." ³ It seems unnecessary, however, to resort to this order of explanation; a sufficient causal explanation seems to lie in the social facts.

The first step in any rational consideration of the Negro group is some sort of division between the Negroes of relatively pure type and those obviously of mixed-blood origin. The former are Negroes because of ancestry; the latter are Negroes by choice or by force of social circumstances. When such a division is made, even on the basis of so imperfect a classification as that of the census enumeration, the ratio of the sexes in the Negro group proper is 1,000 females to 995 males. With this statement the whole problem, so far as the Negro is concerned, disappears. The excess of females is sufficiently low as to very certainly fall within the limits of chance variation and enumeration inaccuracies. Any new generation or enumeration may equalize or reverse the ratios.

But in the Negro group of mixed-blood origin the proportion of females is excessive. As in the case of persons of foreign extraction, omissions from the count would tend to minimize the proportion of men. The same thing would be true in regard to inaccuracies in the classification of persons with so little Negro blood that they would be recognized by the enumerator as Negroes only if they so returned themselves or were found in Negro settlements and homes. In the case of mixed marriages, the colored mem-

³*Negro Population*, p. 147. Speaking here of the Negro group as a whole.

ber of the union no doubt frequently appeared in the returns as white. Since such marriages are much more frequently of white women and Negro men than the reverse errors of classification would tend to a reduction of the number of colored men.

More important than accidental omissions from the count and inaccuracies due to imperfect classification is the custom of light-skinned mulattoes changing their racial status, identifying themselves with the white race, and passing as white men. The racial classification is a serious handicap to a white Negro. It bars him from certain occupations and associations and denies him opportunities that are open to others of no greater native ability. Many of these individuals as they come to early manhood move to new localities and report themselves as white.⁴

The Negro man of the near-white type is far more likely to leave the Negro group and align himself with the white than is the near-white Negro girl. His opportunities to do so are somewhat better. He is more free in his choice of residence and associatees. The near-white Negro girl may, and frequently does, work in an office or store and pass there as a white girl. But her friends and associates are most likely in the Negro group. Rather rarely does she sever entirely all connections with her Negro relatives and friends. Her marriage is pretty sure to be into the Negro group rather than out of it. In this case her connection with the white world is over unless, as occasionally happens, both man and wife are of the near-white type and together leave the Negro for the white world.

It is just in the situation where it is easiest for the white Negro to become a white man, the city and the North, and where it is most usual for the change to be made that the

⁴Hart, Hornell. *Selective Migration as a Factor in Child Welfare*, p. 30, estimates that the number is not less than 25,000 a year.

discrepancy in the numbers of the sexes is greatest. It is also in those ages when the most white Negroes become white men that the greatest discrepancy exists in the numbers of the sexes. At the earlier ages they are simply members of their family groups. When old enough to migrate and old enough to realize the handicap of a colored skin in the competition for success, the youth is also at the age when it is easiest to conceal any non-striking racial features. These are the age groups where there is the lowest proportion of males to females in the mulatto population. In the higher ages the differences in numbers is less marked. This too coincides with the well-known fact that many Negroes who spend a time as white men return to become again members of their earlier group.

The difference in the number of men and women of the mulatto group who "cross over" is sufficient to be considered as an important element in accounting for the differences in the tertiary sex-ratios.



The Fordney tariff act, while benefitting specific industries in many different parts of the country, will cost according to recent estimates, the consumers in our country perhaps three billion dollars a year. The question may be raised if three billions annually is not a large sum for a nation to tax itself in order to benefit certain industries. It hinders European countries from paying their war debts to the United States, and tends to create a state of economic isolation for our nation at a time when world leadership is desirable and possible. It cuts off our markets abroad, for if the bankrupt peoples of the world cannot sell to us they will have no money with which to buy. The Fordney tariff is in no sense a scientific tariff, and those who hope to profit by it may soon find that it will defeat its own ends, except as it makes possible the increasing of selling prices to our own people.

THE NATURE OF INDUSTRIAL SOCIOLOGY

MELVIN J. VINCENT

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MORE and more the sociologist is coming to find himself in the position of a consulting engineer. Educators have only recently come to him to ask for the determination of objectives in their science; political scientists and statesmen have frequently made use of his findings and have tempered and adjusted their decisions accordingly; and now there is ample evidence to believe that the industrial leaders, representative of both capital and labor, are already in consultation with him.

The sociologist, who has been a seer, has already definitely formulated and arranged his plans for being of worthy service to the cause of industry. Indeed he could not well have laid claims to being a serious student of group life and group behavior if he had not taken the pains to investigate and survey those groups intimately concerned with the industrial processes. What concerns him most, however, is his aim in the scientific analysis of human associations in all its manifest forms—the laudable objective of ascertaining ways and means whereby his fellow-beings may be shown not only how to be more useful to themselves and to each other, but how to live the worthier and happier life. The search for a scientific basis of the art of right living together has yielded the discovery of some general motivating interests of human life. It is to the sociologist that the world is indebted for a splendid summary of those interests which express man's ideas of values—security, health, wealth, righteousness, knowledge, beauty, religion, sociability, progeny.¹

¹Snedden, D., *Educational Sociology*, p. 243.

It can hardly be disputed that man, so long as he maintains his health, overemphasizes so much his interest in wealth that the present age is being designated as the "acquisitive" age, an age one of whose principal goals is profits and whose lord of the manor is the profiteer. Moreover, another emphasis comes from the fact that wealth is being looked upon as the *sole* means of securing many of the other interests. How fortunate it is that the spiritual elements in these interests defy purchasing!

Wealth creation and wealth accumulation are thus seen to constitute a major portion, if indeed not a determining portion, of man's activities. In the course of pursuing these functions he has seen the necessity of creating a large number of institutions for the meeting and satisfaction of his economic interests. It is this rich and fertile field of occupational and economic associations that the sociologist may analyze with profit to himself and to the world at large. For it is here that takes place much of that which adds to or subtracts from human happiness. The sociologist, who from his researches and his surveys made in this field can help to create attitudes which will serve to bring about needed readjustments between the parties in industry, will indeed have lived up to his ideals, *truth* and *service*. And one of the first of those created attitudes must result in the establishment of the thought that industry and its processes has not been created for the sole purpose of the acquisition of wealth, but for the satisfying of human needs and desires, for the development of both the worker and the employer as human beings, for the creation of those higher spiritual elements in human values.

The field and purpose of an industrial sociology having been thus broadly stated, it may be well further to indicate just what the sociologist is called upon to investigate in this economic and industrial section and just what he

may have to proffer as a result of the careful and critical analysis of his inventory. Let it be understood, however, that he labors under no such delusion as that of providing a panacea for economic ills or of ushering in the millennium. His task is not that of the sole executor. At best, he may but help to discover the needed procedure and to indicate the manner of its development. But this latter process and the reception of it must lie directly in other hands—those of the economist and the leaders of the industrial household.

The entire sphere of industry and its related activities must perforce come under the careful scrutiny of the surveyor of socio-economic institutions. Particular stress must be placed upon the fact that in this field man is struggling in the midst of strife to maintain himself and that privilege, bitterness, and competition have resulted in the creation of a new status of classes. The general impression of unrest, the difficulties of maintaining decent family life, the indifference to the welfare of women and children, the efforts of the greedy in the accumulation of land, the fraudulent intent of unscrupulous speculation, the lack of equal protection and the numerous instances of gross social injustices—these urge the necessity of many thorough-going inquiries and profound researches.

The industrial sociologist may advantageously give consideration to capitalism. Several questions may more quickly indicate the trend of his path in conducting the inquiry than any long discussion. What is the nature and origin of capital? Purely economical? What are the general advantages of the capitalistic system? Advantages to capitalists in particular? Disadvantages? Advantages and disadvantages to the wage-earner? Effects of the system on human relationships? Can the system be utilized for service?

In the realm of labor, a similar course must be pursued.

Here he can secure primary contacts with the men, women and children in industry. What are their attitudes as affected by machine industry? What are they struggling to express? Can the situation be improved for them through a knowledge of the scientific application of the laws of human behavior?

By way of knowing intimately the vital elements in industrial class struggle the home life as conditioned by labor conditions must be carefully investigated. What sort of well-being is extended to the wage-earner by his daily wage? By hours and conditions of work? What standards of living do we find? What are the effects of these standards on the worker's family? On society in general? How far does the security of society rest on that of the worker? What are the moral and social issues involved in such problems as child labor? Women in industry? Unemployment?

In the light of scientific inquiry, the sociologist must note the steps already taken by other individuals and groups in behalf of, or against, the interests of the parties in industry. What has the state accomplished? What relation has the church to industry and what is its duty? Have political movements, such as socialism, anything to offer? What have been the proposals for remedies on the part of capitalists, laborers, the public, legislators, economists, educators, and the like on mooted questions? An evaluation in the knowledge of sociological theory must be made, and the constructive and destructive elements classified on a basis determined by social welfare. Moreover, the projective method must be instituted. What other movements or what other groups could be brought into play to serve on a utilitarian basis for the solution of perplexing industrial questions?

Through some such maze of inquiry and investigation the social engineer comes to see the industrial process as a

whole. He it is who has been the close watcher in the very heart of industrial activities. He it is who from the observation tower gets a bird's eye view, notes the signals for distress, sees the wants and needs of the interested parties. Thus he can readily analyze their conflicting interests. It may be necessary for him to retire in order to contemplate and philosophize. But he emerges after a time and applies the results of his philosophy of social thought to the questions anent this struggle for the possession of economic goods. His knowledge of the social processes of individual and pluralistic behavior, and his wealth of observation and experience are entered into his conclusions. Whatever the remedies, they can only be applied with the right kind of social thinking. He realizes full well that the human factor in industry is the thing that counts, that the idea of might and cunning as right must be supplanted by humanitarian ideals. Love, not hate, must be the guiding principle in the industrial process!

THE SOCIOLOGICAL TREND

By the Editor

THE ANNUAL gathering of the sociologists of the United States affords unique opportunities for considering the trend of sociological thought. The seventeenth annual meetings held in Chicago during the recent holidays were remarkable for the attendance, the high degree of interest shown, the quality of the papers read, the wholesome good fellowship that prevailed, the scientific emphasis, and the ethical and personality undercurrents.

As demonstrated at these meetings, sociology is making rapid strides. It is proving itself increasingly worthy of public confidence and is steadily receiving recognition, not only from the public but from scientific thinkers, even in the physical science fields as well as in the older and related social sciences, such as economics, history, and religion.

Sociology is to be rated less as an approach to societary problems, less of a point of view, than formerly, and more as a diagnosis of group life, social contacts, social stimulation, attitudes, behavior, and adjustments. There is an unmistakable tendency to the effect that sociology is developing as a scientific study of group phenomena. Professor C. H. Cooley's noteworthy accentuation upon "primary groups," such as the family group, play groups, neighborhood groups, is finding a hearty acceptance as a starting point for sociological inquiry. The beginning pupil is encouraged to make an analysis of the primary groups in which he has been born and reared, to chart the types of contacts which each of the primary groups have afforded, and to classify and rate the influences which the leading contacts have generated. In these personal con-

• facts and cultural backgrounds are to be found the motivating factors in character development and in group progress.

Each succeeding year marks the advance of sociology as a study of human life in behavioristic and objective terms as the most reliable method of evaluating subjective factors, such as consciousness, motives, interests. The behavior of an individual for a period of time and under a variety of circumstances involving crises and conflicts, provides the most tangible evidences of evaluating personality traits, and discloses the truly significant phases of life in ways that may yet be measured in quantitative and qualitative terms.

While giving full weight to the value of intelligence tests sociology apparently would regard them partially as tests of training rather than of inherited ability, and as tests of the social contacts and stimuli which the given individual has experienced. Sociology is insisting that they be supplemented by tests of feeling and emotion responses, of social attitude and interest responses, and of other activity traits until all the phases of personal life are analyzed in a composite and dependable diagnosis.

Although manifesting appreciation of individual differences in inherited traits, sociology is pointing out that all individuals above the small percentage of mentally defective give evidence of possessing vast, undeveloped resources of mental ability, of imagination, of emotional drive, of inventiveness, and of leadership traits, and hence is supporting broadly democratic principles of education. It gives an open ear to the findings of genetics and eugenics and yet holds no theory of racial arrogance, but rather is finding that the data show that the races represented in the "newer immigration," crude as some of their members are, may represent a race level above that of the status of Angles and Saxons two thousand years ago, and that

given time and rationally sympathetic treatment, may attain high levels. It is a hopeful sign that along the group, cultural, biologic, and psychological approaches to the study of group phenomena, as well as in the center of the field of investigation, sociology is maintaining an atmosphere of democratic interpretation.

A further examination of the addresses given and the papers read at the Sociological Society sessions reveals that special attention is being given to the problems of rural life and to the securing of better leadership and of more community consciousness among rural people. The concept of community organization was repeatedly advanced as holding the secret for magnifying a democratic consciousness and securing democratic participation. Social work discussions received a sympathetic hearing not only in their professional aspects, but chiefly as furnishing problems for the sociologist to solve. "Where social work fails, there is the place for the sociologist to step in and analyze the situation." The teaching of sociology was put prominently in the foreground, and the call to sociology to lead the way in determining the objectives of an educational system, of modern industry, and of government was deemed urgent. The idea is gaining prestige that socialized behavior is largely habit, and that the habits which are most determinative in human life are those that are deeply fixed in early life, even before critical thought habits are established. Learning is habit formation, and sociological teaching that is to yield a fair measure of fruitage in socialized behavior must be begun early in life and must furnish ample opportunities for socialized habit formation.

Book Notes

PRINCIPLES OF SOCIAL PSYCHOLOGY. By JAMES M. WILLIAMS. Alfred A. Knopf, 1922, pp. xii+459.

In an earlier volume, *Foundations of Social Science*, the author defined social psychology as the science of human motives, a subjective study. While this emphasis is maintained in the present volume, the analysis shifts to an extended consideration of conflict. The four brief chapters which are given to "essential tendencies of human behavior," such as rivalry, fear, sympathy, might well be expanded and the group tendencies made more inclusive. The core of the treatise is devoted to an enlivening discussion of the conflict of interests in (1) economic, (2) political, (3) professional, (4) family, (5) cultural, and (6) educational relations, although the social origins of "interests," however, do not seem to have been given their full recognition.

The author's main contribution perhaps is his effectual presentation of "rivalry" as a fundamental factor in psycho-social life. No other treatise equals this in the light thrown on the widespread operations of the rivalrous disposition. There will probably be those, however, who will wish that the author had presented the foundations of social psychology more largely from the standpoint of the social and psychical inter-actions of original human nature units with an analysis of the resultant behavior uniformities, dissimilarities, and development. The style of the book is scholarly, dignified, and stimulating.

E. S. B.

HUMAN BEHAVIOR. By STEWART PATON. Scribner's, 1922, pp. 465.

With a background of medical knowledge and a strongly developed mechanistic point of view, the author analyzes personality in terms of adjustment mechanisms. He has minutely charted all the physical and neurological cause and effect elements in personality, but has not entered into a discussion of the more complex psychological factors or socio-psychical elements, although he does make a valuable application of his analyses in and through the field of education. One of the best chapters is that on habit formation. Although the approach of the author is from the standpoint of man as an individ-

ual rather than as a group-process product, the aim is excellent, namely, that of understanding man in order that his improvement may be expedited and the results obtained merit careful consideration.

E. S. B.

THE SOCIAL TREND. By EDWARD A. ROSS. The Century Co., 1922, pp. 235.

In this small volume Dr. Ross has gathered fourteen interesting essays, each dealing with a vital social problem. The author assumes the point of view of a ship pilot whose duty it is to catch first sight of lurking dangers. And what a first-rate pilot Dr. Ross proves to be! Luckily, for the voyagers, too, is the fact that the skipper, in the sight of some pretty bad danger marks, never quite loses his delicate play of humor. In commenting on the necessity of limitations of birth we find him saying "An increasing number of the peoples of the globe will either have to violate what they are assured is God's law or else multiply until it will be necessary to hang out on our planet the 'Standing Room Only' sign!"

Some of the more important themes worked out by the author dwell on the domestic positions of women, prohibition, the legal profession, training for social service, the wage question, and war. Convincing pleas are made for the legal dismissal wage, and for freedom of speech. The good red blood of true American freedom expresses itself in sentences like this: "It is inexpressibly shocking that the rights of free communication established so long ago at such cost of patriotic blood, time-tested rights which in thousands of instances have vindicated their value for moral and social progress should with increasing frequency be flouted by strong employers and set at naught by local authorities." Truly, I like the fearlessness of the man in the crow's nest.

M. J. V.

PUBLIC HEALTH SURVEYS. By MURRAY P. HARWOOD. John Wiley & Sons, New York, 1921, pp. xxii+403.

While this book deals specifically with health surveys, it is of great value in other fields as well. The discussion on the organization of the community and the methods for obtaining the reaction of the community are of value in connection with any kind of survey. This treatise does not stop with giving rule-of-thumb methods for making surveys, but discusses the various subjects in such a way as to give some meaning to the inquiries.

W. C. S.

OUR NEIGHBORS. By ANNIE MARION MACLEAN. Macmillan, 1922, pp. 288.

In this book the reader is given more than a group of sketches of "How the Other Half Lives;" he is offered a series of case studies of how large numbers of Americans are living and working under handicaps, chiefly of unfavorable and unjust economic and social environments, that would be considered unbearable by the upper middle and wealthy classes if they were obliged to face them personally, and yet "we are members one of another, and if one member suffers all the others suffer with him." This group of carefully depicted incidents is almost a classic in its field and deserves to be read by all who are socially and economically fortunate. E. S. B.

CLIMATIC CHANGES. By ELLSWORTH HUNTINGTON. Yale University Press, 1922, pp. 329.

No student of sociology can afford to neglect the physical influences that are continually affecting group life; and no phase of these influences is more important than the climatic one. Professor Huntington develops the theory that "the earth's present climatic variations are correlated with changes in the solar atmosphere," and thus relates sunspots to weather changes on the earth's surface. He suggests that the sunspots are caused in part by the planets and stars. In addition to (1) solar causes, climatic changes are due to (2) the form and altitude of the lands, (3) the degree to which the continents are united, (4) the movement of ocean currents, (5) the activity of volcanoes, and (6) the composition of the atmosphere and the ocean. This is an excellent work in the field of climatic hypothesis and fact.

E. S. B.

THE NEGRO PRESS IN THE UNITED STATES. By F. G. DETWEILER. University of Chicago Press, 1922, pp. 272.

In a dignified, scholarly, and exhaustive way, the author has analyzed the Negro press which he states numbered at least 492 papers that were being published in the United States in 1921, and has shown the types of attitudes that are being expressed through these media by the Negro people. One gathers two main impressions from this scientific treatise: first, that the Negro is being greatly discriminated against, and second, that he is reacting with increasing vigor against this discrimination and often hinders his own cause by an overemphasis on "rights" and other demands. The volume is replete with source materials and illustrates an excellent sociological methodology.

E. S. B.

AMERICANS BY CHOICE. By JOHN PALMER GAVIT. Harper, 1922, pp. xiv+449.

In this book, the eighth of the series of eleven volumes being edited by A. T. Burns upon the subject of Americanization, the author gives a clear and comprehensive description of the process by which persons not born in the United States may acquire American citizenship. Admission to our political society should be on a basis of the personal qualifications of the individual, rather than as at present, upon race or color. The "newer immigration" is shown to be somewhat more assimilable than the "older immigration," which point is often overlooked. The requirement of having two witnesses and the same two witnesses who will swear to having known the petitioner during his five years' residence is vigorously criticized; a suggested remedy being that the applicant produce a body of reasonable and competent evidence sufficient to convince the court of his desirability. Mr. Gavit is willing for the standards of admission to be made as severe as is desirable, but he does ask that the procedure of complying with them be simple, direct, as inexpensive as possible, and readily understood by anyone of ordinary intelligence. The book is the best in its field today.

C. E.

CAUSES AND CURES FOR THE SOCIAL UNREST. By ROSS L. FINNEY. Macmillan, 1922, pp. 286.

The author's main proposition is: "The attitude of labor has been spoiled by modern capitalism; and we of the middle class are the victims." His suggested remedy is "to get everybody into the middle class," by giving the lowest classes more co-operative opportunity and withdrawing from the "highest" classes some of the fat prizes which they now draw. Rarely does one find so sincere and well-tempered an appeal to the middle classes to bestir themselves to save society, for neither the wealthiest nor the poorest classes can do it—each is dragging society down.

THE RURAL MIND AND SOCIAL WELFARE. By ERNEST R. GROVES. University of Chicago Press, 1922, pp. xiii+205.

In this interpretation of the rural mind in terms of psychological factors, such as self-assertion, sex and parental instincts, fear, pugnacity, play, the author throws new light upon some of the differences between rural and urban life, and emphasizes the importance of rural people in national life.

THE PSYCHOLOGY OF SOCIAL LIFE. By CHARLES PLATT. Dodd-Mead, 1922, pp. 284.

The author, who is an eminent English scholar and physician, begins his book from the viewpoint that society and the individual are in reality the two phases or sides to the same phenomenon of human life. In Part I he discusses gregariousness, the sex instinct, fear, habit, imitation, custom, tradition, fashion, sympathy, suggestion, and mass action; and in Part Two he offers a psychological theory of society and argues against socialism and in favor of democracy. Part One is superior to Part Two. Although it is difficult to understand the author when he asserts: "In the first place man is individual, not social," and "The formation of habit is a purely individual phenomenon;" the book on the whole represents a helpful treatment of many of the important psychological factors in societary life.

E. S. B.

ROBINSON CRUSOE, SOCIAL ENGINEER. By HENRY E. JACKSON. Dutton, 1922, pp. x+301.

The thesis that Mr. Jackson develops is that the employer should deliberately seek to return to his employees the joyful and creative interest in work which Robinson Crusoe manifested. Modern industry is charged with alienating the worker from a natural joyfulness in achievement. The second half of the book carries the argument and scarcely requires the first as an introduction, and "Robinson Crusoe, Joyful Worker," would be a more accurate title in certain ways. The author rightly finds one of the main principles for solving the labor-capital controversy in his emphasis upon the necessity for modern business to elevate a sense of community conscience and public accountability above pecuniary profitism.

E. S. B.

CRIME: ITS CAUSE AND TREATMENT. By CLARENCE DARROW. Thomas Y. Crowell Co., 1922, pp. x+292.

This book is a popular discussion by a prominent criminal lawyer. He holds that crime is a natural result of heredity and environment and that it, as well as insanity, and disease, should be treated by intelligent specialists. Among several causative factors discussed is the automobile mania, which is making criminals every day. The reader of the book would be more impressed if a greater array of facts were presented as a basis for the conclusions reached.

W. C. S.

STEEL. By C. R. WALKER. Atlantic Monthly Press, 1922, pp. vii+157.

In this diary of a furnace worker, a Yale graduate describes his reactions to labor conditions when he donned second-hand clothes and worked as a clean-up man in the pit, as a third-helper on the open hearth, as a member of the stove gang, and as a hot-blast man, as one who thus acquired not only the language but "the grind and the camaraderie of the American steel-making." The conclusion which Mr. Walker correctly draws is that the steel worker and the owner of "Steel Preferred" stock are so far apart psychically, and are leading such utterly different lives, and are each so subject to an occupational psychology of his own that neither understands the other, and that peaceful progress in the steel industry cannot come until the basic causal conditions of the diverging occupational viewpoints are overcome.

E. S. B.

HOME SERVICE IN ACTION. By MARY BUELL SAYLES, New York County Chapter, American Red Cross, 1921, pp. 232.

From the case records of the Home Service Section of the New York County Chapter of the Red Cross, dealing with some 25,000 families, the writer has selected a host of samples by which the reader may judge of the whole. Six characteristics of the work may well be studied by all social agencies: (1) flexibility in treatment with a readiness to experiment; (2) consideration for the point of view of the client, and the adoption of his plans so far as possible; (3) cordial co-operation with other agencies having differing points of view; (4) insistence upon normal standards in normal and even in some abnormal families; (5) a spirit of genuine friendship between visitors and clients; and (6) the use of volunteer workers upon the same high standards as paid workers.

A. F. C.

THE POLES IN AMERICA. By PAUL FOX. George H. Doran Co., 1922, pp. 143.

In the second volume of the "New American Series," the author who is of Polish descent and pastor of St. Paul's Presbyterian Church of Baltimore, summarizes Polish history and then describes in a sympathetic way the conditions under which Polish immigrant live in the United States, and urges an "interdenominational co-operation" plan for helping to meet the religious needs of Polish immigrants.

E. S. B.

THE SETTLEMENT HORIZON. By ROBERT A. WOODS. Russell Sage Foundation, 1922, pp. 449.

A comparison of the proportions of this current volume with those of "Social Settlements" (1898) by Professor C. R. Henderson, seems to indicate a quadrupled expansion of the subject presumably due to two factors: (1) an increasingly complex civilization and (2) the focussing of scientific thought on a world brotherhood. The broad, practical experience of the authors of this book makes no one better able to interpret settlement life than they. Even more comprehensive is this treatise than is A. C. Holden in "The Settlement Idea." "Settlement work, though predominantly localized, covers a range of active interests as wide as civilization, all of them in course of development." Such is the scope of the problem confronting the authors in this history of settlement progress. Only the dawn of the settlement era is marked by the first International Conference of Settlements, meeting in London, July 1922. "This fellowship among the like minded across national lines . . . has begun to make a definite contribution to the forces of international understanding and good will."

L. F.

PSYCHOLOGY OF SOCIETY. By MORRIS GINSBERG. Dutton, 1922, pp. xvi+174.

This treatise in social psychology gives a primary place to the nature of instinct and its role in society, although the author does not attempt to commit himself to one theory to the exclusion of others. The elements in a group are analyzed as (1) similar modes of reacting, (2) common traditions, and (3) social sentiments. The chapters on "tradition" and "public opinion" are splendid but brief. The book closes with an argument for an organization of society that will increase the spirit and practice of democracy. The treatment is socio-philosophical rather than psycho-behavioristic; it is incomplete but judicial, well-balanced, and constructive.

E. S. B.

THE CZECHO-SLOVAKS IN AMERICA. By KENNETH D. MILLER. George H. Doran Co., 1922, pp. 192.

This book is volume one in the "Racial Studies" of the "New American Series" published "through the courtesy of the Interchurch World Movement with the co-operative aid of various denominational boards." It describes and interprets the life and culture of

Czecho-Slovak immigrants and breathes the highest type of Americanization spirit throughout. The latter part of the book is devoted to a program for bringing the Czecho-Slovaks into touch with Protestant missionary activities.

E. S. B.

THE PSYCHOLOGICAL AND ETHICAL ASPECTS OF MORMON GROUP LIFE. By E. E. ERICKSEN. University of Chicago Press, 1922, pp. x+100.

In this concrete study of the life of the Mormons, the author has made an interesting and valuable contribution to group psychology. This monograph discusses three problems: (1) the conflict between the Mormons and the Gentiles in Missouri and Illinois, (2) the maladjustment between the Mormons and nature in Utah, and (3) the conflict between "Mormon institutions and traditions on the one hand and the innovations of science and the new democratic spirit on the other." The study is centered in group sentiments, the strength of which is found in the nature and number of conflicts which the group experiences.

E. S. B.

THE NEGRO IN CHICAGO. By the CHICAGO COMMISSION ON RACE RELATIONS. University of Chicago Press, 1922, pp. 650.

In this study of race relations and a race riot, a first-hand picture is given of the Chicago Race Riot of July, 1919. It reveals the race prejudice of man at its worst and makes vivid Dr. George Elliott Howard's generalization that "race-prejudice is the most hateful and harmful of human sentiments." It presents a group of excellent detailed recommendations from the Commission on Race Relations, as well as many splendid photographs, maps, and charts. It is an invaluable volume of source materials on a phase of the problem of race psychology and demonstrates the value of a joint commission in working out solutions for controversial social problems.

E. S. B.

ASPECTS OF AMERICANIZATION. By E. H. BIERSTADT. Stewart Kidd Company, 1922, pp. 260.

The author plunges into an earnest presentation of the many types of injustices which immigrants experience in the United States. He objects to the melting-pot figure of speech because it has come to mean a crucible constructed by the native-born into which all foreign ingredients are to be thrown, and he points out that "Americanize" is an active, transitive verb, thus implying that something is to be

done to somebody by somebody else. He holds that the phrase "law and order" is dangerous unless it be made to read, "law, order, and justice." Many will consider that the author's main theme has been weakened by the zeal of the advocate, and will wish that the emphasis had been more scientific.

E. S. B.

THE COMMUNITY CHURCH. By ALBERT C. ZUMBRUNNEN. University of Chicago Press, 1922, pp. v+169.

After showing how denominationalism has been a divisive religious factor in the United States and how there is a trend toward denominational unity, the author analyzes a country church according to types and activities, and shows how it functions to produce denominational unity in a given community, and how the process is also indicative of a probable method for the denominations themselves, not on basis of doctrine but of co-operation in service. The book is based on a careful survey of the community churches that are in operation in this country, and is scholarly and stimulating throughout.

THE THREEFOLD COMMONWEALTH. By RUDOLPH STEINER. New York, 1922, pp. xi+206.

In this English translation of a book which has received widespread European attention, the author urges a somewhat utopian reorganization of society, namely, economic, political, and spiritual. Property *rights* are never to be allowed to become property *wrongs*. Property is not to be owned or administered by the state, but to be taken out of the hands of persons who do not use it productively as a service to the total community, and transferred to persons who will so control it. The indefinite, general tenor of the treatise hinders a practical consideration of its social idealism.

PEACE AND BREAD IN TIME OF WAR. By JANE ADDAMS. Macmillan, 1922, pp. xi+257.

In this auto-biographical history of "the efforts for peace made by a small group of women in the United States during the European War," Miss Addams discloses a keen knowledge of the psychology of war as well as of peace and shows how under the influence of a war psychology liberalism is not freedom to say what one holds to be true but what is popular, convenient, and "patriotic." The book reveals Miss Addams' sincerity and courage in being willing to be misunderstood as a result of her realization that there is a terrible antagonism between war and bread for the simple folk of the world.

Literature Notes

'Labor Once Lost.' One of the greatest labor wastes in this country is that of its employment upon materials that have the shortest possible life, upon cloth that soon goes into tatters, upon roads that fall into immediate decay, upon nearly every article manufactured in quantity for the American public. Robert Hunter, *Atlantic Monthly*, Jan. 1923, 73-80.

Characteristic Elements of the Social Studies Sociology. The aim of social science teaching in high schools is to impart to the rising generation what knowledge of social solutions the social scientists already possess, together with the corresponding habits and ideals, with a view to rendering society telic. R. L. Tinney and E. C. Hayes, *The Historical Outlook*, Dec. 1922, 331-332.

A City Case Worker in the Country. There are general qualifications for all case workers, but those working in the country should have certain ones especially: adaptability; sympathetic understanding of rural life, and the ability to see the interrelation of the different factors in the development of her cases as they may react on the community as a whole. Josephine C. Brown, *The Family*, Dec. 1922, 187-193.

A School for Public Service for Women. The Women's Municipal League of Boston and the Massachusetts Committee of the National Civic Federation have established a School for Public Service, believing that women who want to pass civil-service examinations for sanitary inspectors, school attendance officers, and police women may learn how to do those types of work efficiently and to study them in relation to the Government and all the other activities of the community. Marjorie Shuler, *Amer. Rev. of Reviews*, Dec. 1922, 637-9.

The Idea of Progress. The Dark Ages cannot conceivably occur again since printed language is now the great storehouse of knowledge, and science and philosophy are widely accessible. But we venture a prophecy, namely, that the Versailles Treaty has laid the foundation for more wars in Europe in the next hundred years than ever before. Fluctuations of progress may occur as in the past, but certainly no destruction of civilization. George S. Painter, *Amer. Jour. of Sociology*, Nov. 1922, 257-282.

The Educational Value of Sociology. Sociology teaches us how to think in a scientific spirit, soberly and dispassionately, about great human interests and prepares us to take part intelligently and responsibly in community life and in large public affairs. F. H. Giddings, *The Historical Outlook*, Dec. 1922, 332-335.

Community Organizations A Study of Its Rise and Recent Tendencies. Community Organization is practically synonymous with the organization and co-ordination of all the social forces of a rural community, a city, a county, a state, or a nation. Jesse F. Steiner, *Jour. of Social Forces*, Nov. 1922, 11-18.

The Measurement of Social Forces. Social forces may be measured by two sets of correlations, namely; (1) the negative correlation of birth rate and the positive correlation of death rate with hereditary defect, and (2) the positive correlation of birth rate and the negative correlation of death rate with intelligence. F. H. Giddings, *Jour. of Social Forces*, Nov. 1922, 1-6.

The Psychology and Pathology of Personality. Personality is the most important single factor in group life, therefore any methods of testing traits are of value, even though rough and inaccurate, for these results give information concerning the distribution of traits and their relations to the situations which the test conditions set up. This article surveys the studies that have been made in this field. Vernon M. Cady, *Jour. of Delinquency*, Sept. 1922, 225-248.

Family Desertion and Non-Support. A study of court cases in Philadelphia from 1916-1920, showing a yearly average of 3921 new cases and an analysis of all the causes. The average percentage of home ownership among the cases is about 7 per cent as compared with between three and four times that rate for the general population of the city. S. Howard Paterson, *Jour. of Delinquency*, Sept. 1922, 249-282.

The Functions of a Sociology Department in a State University. Four functions of a sociology department in a state university are to be noted: (1) to provide sound, effective, well organized undergraduate instruction; (2) contribute toward the training of professional social workers within that state; (3) serve as a clearing-house of information concerning human relationships and conditions of living within that state; (4) contribute to the advancement of sociology as a science by doing genuine research work. Thomas L. Harris, *Amer. Jour. of Sociology*, Nov. 1922, 326-331.

The Immigrant's Golden Fleece. Emigrants to the United States, returning to their home countries, bring with them comparative riches, some higher standards, a desire for comforts, and often a myopic and distorted view of America, secured from a single industrial groove. Viola I. Paradise and Helen Campbell, *Harper's Magazine*, Jan. 1923, 158-170.

The American Jail. When a judge sentences a man to thirty days in jail, he is sentencing the prisoner to many more things than mere confinement and to deprivation from his family, occupation, and liberty; often to a putrid mire demoralizing to body, mind, and soul, where he is given every opportunity to deteriorate and his tendency to wrong-doing is not corrected but aggravated. J. F. Fishman, *Atlantic Monthly*, Dec. 1922, 792-805.

The Jews in America. In the long tragedy of Israel there is no misfortune quite so deplorable as the increasing unfriendliness of the great liberty-loving Anglo-Saxon democracies. An antagonism which Americans had believed was peculiarly European, is gaining a disquieting foothold in this country. The one prejudice which would seem to have no cause for existence in the free air of America is one that is based upon race and religion. Burton J. Hendrick, *World's Work*, Dec. 1922, 144-161.

Sociology Applied in the Field of Health. Doctors working in dispensaries realize that it is impossible to get prescribed treatments carried out, because of social conditions over which they and their patients have no control. It is here that social workers, who have been educated somewhat in medical science, may devise ways to help patients to help themselves, so that what they have received from medical science may be utilized. Florence Meredith, *Amer. Jour. of Sociology*, Nov. 1922, 319-325.

The Social Service Department and Its Relation to an Extensive Parole System. After the patient leaves the hospital, the social-service department becomes the sole means of contact of the hospital with the patient and here renders its most valuable assistance. In their regular visits to the homes of the patients the field workers are able to watch carefully the reaction of the patient toward his surroundings, to scrutinize the attitude of the family toward him, and to give advice as to the best method of procedure in the treatment of any difficulties that may arise. Harry A. Steckel, *Mental Hygiene*, Oct. 1922, 798-814.

Round Table Notes

YOU CANNOT hold another man down in the gutter without remaining down in the gutter with him. Jackson, *Robinson Crusoe, Social Engineer*, p. 7.

SOCIAL JUSTICE is the justice of good institutions, as distinguished from the justice of good individuals. Finney, *Causes and Cures for the Social Unrest*, p. 22.

NOT CHANCES for a few poor boys to rise out of their class, but a chance for the whole class to rise bodily out of its status of poverty and ignorance. Finney, *Causes and Cures for the Social Unrest*, p. 114.

IT SEEMS as if little charities for newsboys or tenement babies or hospitals, prosper greatly just because they raise no embarrassing questions and leave the public with a soothing illusion that something adequate is being done. E. A. Ross, *The Social Trend*, p. 180.

SOCIAL work is the art of adjusting personal relationships, of helping to overcome the difficulties which may arise, for example, between native and foreign born, between employers and employees, between school and home. Queen, *Social Work in the Light of History*, p. 18.

THOSE WHO most insistently emphasize their evidences of superiority, who talk of their family, their possessions, their travels, who emphasize the superior correctness of their speech, thereby betray their inferiority. Williams, *Principles of Social Psychology*, p. 20.

SOCIAL CASE work is the art of doing different things for different individuals in such a way that the welfare of the individual and of society are harmonized as nearly as is humanly possible. F. D. Watson, *The Charity Organization Movement in the United States*, p. 114.

TOO OFTEN the man who should be criticising institutions expends his energy in criticising those who would reform them. What he really objects to is any disturbance of his own vested securities, comforts, and privileged powers. Dewey, *Human Nature and Conduct*, p. 168.

ONE WAY to divert people from fundamentals is to get them hurrahing for petty betterments. E. A. Ross, *The Social Trend*, p. 180.

A WORKMAN who gets nothing but wages is not getting enough, whatever the amount of his wages may be. Jackson, *Robinson Crusoe, Social Engineer*, p. 105.

AN INDUSTRIAL court can deal only with a contest over a detail of the problem. It does not deal with causes, but only with effects. Jackson, *Robinson Crusoe, Social Engineer*, p. 178.

WE DEVISE the most exquisite machinery for blowing our neighbors to pieces and then display our highest skill and organization in trying to patch together such as offer hope of being mended. Robinson, *The Mind in the Making*, p. 108.

THE PRINCIPLE around which a middle class program of arbitration and reform can be built, is strikingly simple, it is to get everybody into the middle class! Finney, *Causes and Cures for the Social Unrest*, p. 184.

RADICALISM, however unwarranted the extreme forms in which it presents itself, is entirely misconceived unless it is recognized as a symptom of social injustices. When a man has a fever it indicates that there is something wrong with his system somewhere; the thing for him to do is to diagnose the cause and remove it; otherwise it may remove him! Finney, *Causes and Cures for the Social Unrest*, p. 28.

THE COMMUNITY CHURCH, then, may be defined as the church which is the only one in a community, being composed of or seeking to admit the representatives of all the various denominations in the community into its membership; which seeks to minister to the whole life of the community and to the whole life of all the people in it, and to do so economically and efficiently. A. C. Zumbrunnen, *The Community Church*, p. 79.

IF THE COSMIC uniformity of climate continues to prevail and if the uniformity is varied by changes as stimulating as those of the past, the imagination can scarcely picture the wonders of the future. In the course of millions or even billions of years the development of mind, and perhaps of soul, may excel that of today as far as the highest known type of mentality excels the primitive plasma from which all life appears to have arisen. Ellsworth Huntington, *Climatic Changes*, p. 316.